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SUNDAY, DECEMBER 2, 1900.

## NEW YORK THE BALANCE WHEEL

The census shows New York to have a population of 7,250,000. Ten such States would almost equal the entire Union. New York has a right to be proud of herself, and she seems to be so. The New York Commercial, while conceding that politics in New York are about as bad as they can be, yet claims that, upon the whole, New York is an orderly, well-governed State, in which property and life are as secure as they are anywhere else, and, in proof of this, it cites the continued influx of population and wealth, which would leave it they were insecure. It continues thus:

In spite of the criticism that we are all ready to pass upon public officers and law-makers, the favor in which New York stands with people who desire to be as secure as possible in their lives and liberties, as certain as human conditions will permit of enjoying the property, proves beyond question that, on the whole, the State of New York is about as good as any other in the Union in which to settle down to the sober business of life. In spite of the great attractions offered by newer fields opened up in the thirty-five New York is steadily more than holding her own, and is sure to remain in the future, as she has always been in the past, a very Gibraltar rock against which the waves of dangerous political and financial heresies break into harmless foam.

That suggestion contains the real defense of the income tax decision, made by the Supreme Court of the United States four or five years back, which aroused so much ill-considered criticism at the time.

When the Constitution was being framed the delegates in the convention from the sea coast cities pointed out that we had an immense back territory, which would fill up after awhile and would have many representatives in Congress, with but little wealth in proportion to what would be accumulated in the cities on the sea coast that would be trafficking with the world. These wild and woolly members, they said, would put all the taxation upon the accumulated wealth of the cities, therefore, unless there were some limitations. Accordingly it was provided in that instrument that direct taxation should be in proportion to population; that is, that if one hundred millions of dollars was to be raised by direct taxation, and Nebraska had one million of people, while New York had seven millions, New York should pay seven times as much of the one hundred millions as Nebraska paid, but only seven times as much. This made it certain that every part of the country would bear its ratable part of direct taxation. But the income tax law sought to overthrow this sound and necessary provision of the Constitution and to lead New York and other Commercial centers with burdens that they had expressly stipulated, in entering with the Union, that they should not have to bear.

The Supreme Court gave these commercial centers the benefit of the protection that they claimed, the fuss that grew out of the income tax case has passed away and the nation moves along in its appointed course without a hitch or a jar.

The fact, as the Commercial points out, that all the waves of dangerous political and financial heresies dash against New York and break into harmless foam, testifies to the wisdom of the framers of our Constitution, in arranging it so that the wild and woolly element cannot get at her and plunder her by unjust and unequal taxation. That exemption makes her the fortress of accumulated capital, and that accumulated capital makes her the balance-wheel in our political system.

As years go on, and the making of our Constitution becomes more and more clear, it becomes more and more apparent each day that one of its most important, if not its most important, provision, is that which requires direct taxes to be laid in proportion to population, and the Supreme Court did the people one of the very greatest possible services when it maintained that provision in all its integrity and forced the Populists to stay their hands.

## CLEAR THE WAY.

"Direct limit of profits is an old proposition and thoroughly unsound," says

Guntion Magazine. "It tends to restrict invention, experimentation, the undertaking of costly new enterprises and industrial progress generally, by putting a fixed limit on the hope of profits to be gained; while in practical operation it has never yet, so far as we know, resulted in any revenue of mentionable consequence being turned over to the State."

It is a monstrous and wicked proposition. It is a slap, not to speak irreverently, in the face of God Almighty. What possible right has the government to say that a man shall employ his energies thus far and no farther? What possible right has it to fix limitations to the earning capacity which God has given to man? It has as much right to say that a man of scientific turn of mind shall confine his energies and his experiments within certain limits as to say that a man of a financial turn of mind shall limit his exertions.

The desire for gain, call it greed if you will, was put into the heart of man for a purpose. It is a stimulus to action. If man were contented with little, if he had no ambition to accumulate or to make a name for himself in whatever sphere of action he operates, there would be no progress. If men were indifferent, they would be slothful. It is desire that begets energy, whether it be desire for money, desire for fame or desire for spiritual blessings. It is the duty of government to give every man the opportunity, and the same opportunity to every man, to prosecute his purposes, to put his desires into action. The government should see to it, to be sure, that no man in accumulating wealth or pushing his activities in any direction shall trespass upon the rights of others. The government should not show favoritism to any, but, on the contrary, it should not restrain any so long as they do not commit trespass.

There are some people in the world who are constitutional objectors. They never suggest, they never plan, they never do anything for the betterment of the world, but when somebody else makes a proposal they are always ready to fly at it with an objection. They are obstructionists. They seem to think that their mission in life is to hold back and not to push forward. It is these people who could have the government put limitations upon man's energies. We say no. We say that it is the duty of government to open the way and give every opportunity and encouragement to human endeavor. If the government will do this, we shall continue to progress and improve, and be sure the results will take care of themselves.

## THE USEFUL MAN.

Dr. J. L. M. Curry created something of a sensation in an address recently delivered before the Georgia Legislature by saying that Horace Mann, the school teacher, had done far more for Massachusetts than Daniel Webster, the orator. He quoted James G. Blaine as having said that, although one of the greatest orators this country has produced, Mr. Webster's name was not linked with any great measure and his fame not identified with any great enterprise in this country. "But what about Mann?" Dr. Curry went on. "Horace Mann was only a school teacher, but he gave his life to the children; travelled abroad, gathered information, studied school systems and advanced opinions, spoke all about Massachusetts and the country; published reports and wrote books that stand out now as standard works; created the common school system of Massachusetts, endowed it with his talents and learning, and to-day Massachusetts stands out as a model, developing and fostering the intellects and powers of all the children of the State."

"It is after death that we measure men," and in measuring the value of a human life to humanity we are to look at the practical results accomplished. The orator has his usefulness and there is no doubt about it that the orators had much to do with gaining American independence. They stirred the people, aroused their resentment against Great Britain's oppression, crystallized public sentiment and put Americans in the frame of mind to have liberty or death. In later days orators like Mr. Webster had a great deal to do with stirring the hearts of the people to patriotic endeavor, and it would be very far from the fact to say that these orators have accomplished no practical results. But the national orator is not necessarily a national blessing. He may do harm instead of good by appealing to the baser instincts, by stirring and rallying the discontented element, by arraying class against class, and agitating the people without reason. The genuine public benefactor is the man who lifts up humanity, who helps men and women to be better, who helps to promote the moral and mental and material welfare of the people.

It is not intellect alone that accomplishes this. The public benefactor must be a genuine philanthropist. He must have, way down in his heart, an earnest desire to help his fellow-men. Love is the great moving principle. The man who loves humanity and who is earnestly desirous of doing good for the sake of doing good, will become, to a more or less degree, a public benefactor. It is admitted by all who knew the man that this was the secret of Mr. Moody's great power. He was not a man of extraordinary talent, and he was almost illiterate. He was nothing of an orator, so far as word painting and rhetorical flourish go, yet he had, as few others have had, the strange power of drawing men and women to hear him, of getting their undivided attention, and of moving them to do good. He could talk to an audience of ten thousand people and keep them intensely interested from start to finish, and make them weep and bring them to their knees, and yet, after all, his discourse was simple and delivered in an ordinary tone of voice without any attempt whatever at oratorical display. The secret of this power, as we have said, was in his intense love for humanity and his earnest desire growing out of it to make men better. All endeavor which proceeds from the same motive, whether it be the endeavor of statesman, school teacher, or evangelist, will bring practical results.

## THANKSGIVING.

(Selected from The Times.)  
"In everything give thanks."—I. Thess., v.18.

St. Paul strikes, in these words, the keynote of this season, and one he faithfully followed himself.

The festival of Thanksgiving was or-

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dained by God Himself, for His people Israel, as far back as during the Exodus. Three times each year he ordered that a feast should be kept to remind His people of their covenant keeping God. The first was the Passover, to mark the signal deliverance He wrought for them; the "Feast of Weeks," to be kept "according as the Lord thy God hath blessed thee," and the Feast of Tabernacles, "after that thou hast gathered in thy corn. And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy manservant and thy maid servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. They shall not appear before the Lord empty. Every man shall give as he is able—according to the blessing of the Lord thy God, which He hath given thee." Here we have the true outline of Thanksgiving—to give thanks, to remember those who need, and to return to our God "according as we are able"—service and a free will offering. Israel, as a nation, kept these three solemn feasts for many centuries, and other nations and families, on specified occasions, did the same. But it was left until these latter days for it to become again a widely national festival, adopted by our beloved land, and more and more observed from year to year.

Early in 1900, many years before the Pilgrims had even thought of leaving England, the Governor of Jamestown called for a special observance of this day, and with grateful hearts we may well believe it was kept. Later, when the Pilgrims, "led by ways they knew not," reached these shores, they, too, desired to express in a public manner their gratitude to God for perils past, and their hope in mercies to come. So "Thanksgiving Day" was instituted in the New World, and has steadily grown in favor.

It is bewildering to look back and try to count the blessings poured continually on our land. Those few small colonies, widely scattered and wholly defenseless (one might say), are become a mighty nation; the barren soil has yielded treasures manifold. While Russia and India suffer from famine, with its train of horrors, our barns are filled to bursting. While Africa and China are torn by contending armies and violence, our land is at peace, with none to make us afraid. In the whole year past plenty and prosperity have been felt in all parts of this broad land. No evil has come nigh us or our dwelling. Even the fearful storm of Galveston had its compensation, in that it bound together in truest sympathy all sections of the country, in the eager desire to help. In looking over all these blessings, deep down in our hearts will steal the thought, "Who maketh thee to differ, and what hast thou that thou hast not received?" But some will say: "That is all very well; but I have had a dreadful year; sickness, trials and death have come to me. You cannot expect me to give thanks." We are too self-centered. We forget that we are all members of one large family. And even if we are sad, can we not rejoice in the happiness of others? Even at the worst, we can give thanks for what we have had and look with hope to the future. He has said, "I will not leave thee nor forsake thee." And as long as we love Him, we have all.

In our blindness we would desire perpetual happiness and a succession of golden days; but "the useful trouble of the rain" is also needed to bring the harvest to its full perfection. And the Lord of the harvest will do—in spite of our protest—what is best and right. Can we not trust to His love and wisdom?

And one day we shall find that He was reaper (perhaps) to us in the dark days of trial "than in the full glare of sunshine."

St. Paul, when he wrote: "In everything give thanks," knew the full meaning of it all. Far from home, cut off from kindred, despoiled and weary; yet from his heart, amid all the gloom and constant suffering, he "gave thanks." In prison with his back torn and bleeding, he "gave thanks"; when stoned, he "gave thanks"; when insulted, chained, and finally put to death, he still "gave thanks." "IN EVERYTHING," he says: "IN EVERYTHING," and he means it, too.

The President's proclamation, followed by the Governor of our State, calls upon us to do the same. From Maine to Florida, from the Atlantic to the Pacific, the people are assembled and urged to "give thanks." How do we respond to that appeal? So many mercies, so constantly given, should keep us humble, as well as grateful. Prosperity, with all its gifts, does not produce gratitude. It is a sign of the ravages of sin, that gratitude is often wanting. Let us pray for God's crowning gift, of a truly humble, thankful heart, without which all calls to prayer are vain, and lest we lose the great lesson for which Thanksgiving was given to us.

## NO DIVORCES IN SOUTH CAROLINA.

South Carolina is the only State in the Union, we are told, which has no divorce law, and the people are very proud of the fact. There is a clause in the Constitution forever refusing the rupture of the marriage ties by the courts. From 1872 to 1878 the laws of the State allowed the granting of divorces on certain grounds, but it is said that not more than three divorces were before the courts during the six years the law was in effect. After 1878 various efforts to have the anti-divorce law repealed were made, but all failed, and when the Constitutional Convention assembled it was proposed that

divorces be allowed on scriptural ground, but after a spirited fight the proposal was defeated.

These facts are gleaned from a Charleston correspondent who says that the sentiment in favor of the law has grown stronger in view of the efforts which have been made in other States to check the abuse of the privilege of divorce. But he adds that those of the younger generation seem to be more favorable to a divorce law.

There are two sides to this question. There are some instances where it seems right and reasonable that divorces should be granted. But it is quite certain that if there were no divorce laws many couples who find that their "temperaments are incompatible" would strive harder to get along with each other with mere or less success. When people in South Carolina get married they do so with the full knowledge that it is a life long contract, and that the tie is indissoluble. The knowledge of this fact, however, necessarily makes people more careful how they take upon themselves the vows of matrimony, and so far as the State of South Carolina is concerned, it appears that the law has been eminently successful. There may be under this law some cases of hardship, but there are such cases under almost every good law.

And now just as the people commenced to congratulate themselves that it is all over Congress assemblies. 'Twas ever thus!

The war revenue tax should be removed from those sanguine hopes of locating Aguinaldo.

The President and Speaker Henderson took a drive together just to see how the land lay.

It now appears that the man Ferguson who was arrested in New York, on the charge of obtaining money under false pretenses, is an ex-Carpet-Bag Governor. There's nothing like the force of habit.

By locating the State test farm near Drake's Branch, the convicts will have an opportunity to try their hand on a special poultry feature.

After confecting so many whiskey stills, it is not surprising that the North Carolina revenue officers should see double.

If Richmond gets a deeper channel for the James, perhaps some of that mud which now comes through the water-mains will have room enough to take another course.

The Sultan appears to be too busy on the reception committee at the pink teas in his harem to give his personal attention to that little claim.

The beer brewers say that their entire product stands "flat" against the revenue tax.

The Chinese appear to look upon the Powers as a huge joke, and the American comic papers continue to illustrate the farce.

Since the surrender of a large English force in the Transvaal, London begins to realize that the celebration of the great British victory was a little premature.

If General Kitchener takes charge of the British forces in South Africa it is doubtful if he will get as badly "swamped" as did Buller along the Tugela.

A young man named Booz is reported to be dying as the result of hazing at West Point, and it is said the cadets poured Tabasco sauce, red pepper and hot grease down his throat. These concoctions did not go well with "Booz."

The "Divine Sarah" says she has met with many favors in America, and it is thought she will carry back with her about three hundred thousand of those favors, each bearing the imprint of an American eagle.

If some of those European official bodies who are doing so much talking for the Boers would "close their features" and send over some soldiers and supplies, Oom Paul would not feel that his official tour was only a junketing trip like that of any ordinary city councillor.

It is announced by a Kentucky newspaper that it owns a horse which will point partridges. That paper probably believes that to make people swallow this yarn is a part of the game.

It is said that a business engagement prevented a German Baron from coming to New York to marry an American girl. If there is any business on the other side more profitable to a foreign titled man than to come over and gobble up one of our heiresses, it has not yet been advertised in the papers.

The anti-vice crusade in New York and Tammany Hall are now neck and neck in the sweepstakes. When they come under the wire Uncle Dick Croker will be found to have pulled it.

## CURRENT TOPICS.

The shrinkage of the Republican vote for McKinley in 1900, as compared with the vote in 1896 in the Southern States, where negro disfranchisement has been accomplished, or is in process of accomplishment, leaves the Democratic party in those States in a position of great danger. There is nothing so necessary in a country where government is carried on by means of party organizations as a well equipped opposition to the party in power. Unquestioned control is corrupting and demoralizing. The condition of affairs in the city of Philadelphia fairly illustrates the evil of a too powerful

AFTERMATH.  
Thomas A. Edison's middle name is Alva, which is little known to most people. He is of Dutch origin, and the founder of the American family, John Edison, came to this country in 1737, and became a banker in New York.

The coffee growing industry in tropical Africa is developing tremendously. The seed was introduced into that country about five years ago by some English missionaries with the object of ascertaining whether the resources of Africa were favorable to the culture of the berry. The ground appears to be peculiarly adapted to the industry, as 100 tons of coffee were exported from Uganda alone last year. The result of this year's production will be even greater.

The court of Austria, the most aristocratic and exclusive in Europe, seems to be slowly giving way to the democratic movement. The number of marriages made by members of the house of Hapsburg outside of royalty is becoming proverbial, and now another step is being taken which is being viewed with alarm by the upholders of the old ways. A

grandpaw of Franz Joseph has begun his studies in a public grammar school. This is a step unprecedented in Austria.

The estate of the late Rev. Thomas K.

Becher, of Elmira, does not exceed \$3,700. He was known as one of the most charitable men of his day. He gave away nearly his entire salary, \$3,500 a year, and many incidents of his kind deeds are related by those who knew him best. On one occasion, a few members of his congregation, becoming almost ashamed of his dress, gave him an overcoat. Mr. Becher gave it to a poor man. A second overcoat was then given to the minister, and he presented it to another poor man. When Mr. Becher's friends gave him a third overcoat, he made him promise that he would always keep it. This he promised, and kept his word.

Nearly all of these authors who have found the years beyond seventy to be the best of their lives have been very social in their habits, and have shared their lives largely with others. Nearly all of them have been engaged in beneficent enterprises, which have fixed their minds upon purposes which lift life over petty things and selfish frictions. The anti-slavery cause absorbed the attention of some of them for many years; various means of educating and helping the poor, as notably in the cases of Edward Everett Hale, Julia Ward Howe, and Mrs. Livermore, have been lifelong purposes with others.

Benevolent purposes enrich authorship, and tend to add to life the ten or twenty harvest bright years. The heart-happiness of doing good makes the life-stream deep, smooth, and long.

Titian wrought the true soul lines at 90 years, and such lives as Mary Somerville and James Martineau ripen slowly and bring forth the magic touch or the immortal thought in years beyond three-score and ten.

To the young literary worker, willing to live for a high purpose, the examples of the New England writers lingering in the memory of beneficent influence have their lessons. Remember that he would rather be the author of the books that he had written than to possess the duchy of Saxony. He found his compensation in himself; so do all who live for soul purposes.

Purpose is success, if it is rightly aimed; and a benevolent purpose brings a contentment of heart that causes life to flower late and bear winter fruit; it fosters the best life that can be led. Let one look in upon the Boston "Authors' Club" and see one of the happiest illustrations of this most wholesome truth. They who live in their true purpose of life live long and well, and their Indian summer of the seasons represents their most useful years. Literary work is a growth; it comprehends the whole life. From the Old Age of New England Authors," by Ezekiel Butterworth, in the American Monthly Review of Reviews for December.

THE JOYS OF NOVEMBER.  
The sunsets in November are even more splendid than those of October. They seem to have gathered and retained all the rich colors of the leaves and flowers which have gone.

There was no beauty of the summer and no glory of the fall that have not been kept in the surpassing radiance of this November sunset. Shall this be true for us when our November days tell us that our summer of life is gone, and that our cold winter age is soon to come? All the good things we have seen and heard and felt, are they still ours to remember and to enjoy? Are, surpassing all the peace and joy of a good old age!

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath in store for those that love Him!"

November has another charm, for it brings us in to the fireside, and the ever-tender love. It is the season for the home-coming of the traveler and the wanderer. It is the time for thanksgiving and for charity. The home has not been so bright and cheerful, and the circle has not been so complete. Oh! let there be any November, any frosts and chilling winds, any stripping away of all we thought happy and beautiful, if it shall be that we all come home into the Father's house, with love in the heart and praise on the lips, and find we are an unbroken family, brought in from all our wandering, and made secure in holiness and blessed in peace forever!—Central Presbyterian.

THE RELIGIOUS HERALD prints a sermon delivered before the Rappahannock Baptist Association by Rev. George W. Beale, from which the following loving extract is taken:

"Be thou faithful unto death," is a summons to the church to be loyal and true to Christ. Above every other consideration, faithfulness has regard to Christ and his

personal claims. He has been faithful to the churches; he has loved them with a perfect love; his covenant of salvation has been sealed with his blood on the cross; he it was whom John saw walking among the golden candlesticks; he it was who held the seven stars in his right hand; he has been lavish and constant in his gifts and blessings to the churches; he is their pillar of cloud by day and pillar of fire by night. They ought not to forget his name upon their lips, they should not be unfaithful to him. But faith in Christ, love for Christ, gratitude to Christ, hope of glory through Christ, should breathe into every service and sacrifice, every aim and aspiration, every purpose and plan of his redeemed people, the spirit of his words: "Be thou faithful unto death."

Thanksgiving-Day is one annual occasion when our church distinctly recognizes the civil authority and allows that authority to speak on this same subject. And if, in their time, it was clear that Christians thus owed a duty to the State, when that State was pagan and opposed to every principle of Christianity, how much clearer and plainer it ought to be of our time, when the State is at least nominally Christian, and professes in a measure to be conducted on Christian principles. When questioned as to tribute, Christ replied with a question. Shall we Christians, He was asked, pay tribute to Caesar? His reply was by indignation, but rather more than less forcible on that account. Whose coin, He asked, do you use for the transaction of your business? Whose laws give currency and stability to that coin? By whose law, then, is your business made safe, your enterprises protected, stability and peace given to the State that you may pursue your avocations satisfactorily and with success? In a word, the implication is plain; by whom is the State so ordered that life goes on quietly and peacefully; homes are rendered possible; society is shielded and protected, and quiet and order preserved throughout the land? We use Caesar's coin; in other words, we recognize Caesar as the guardian of public peace and the body politic. Very well, then, is the inevitable rejoinder, pay tribute to Caesar for what Caesar gives; tribute that tribute full and fair; render unto Caesar all that is due him. It is an argument for the Christian man's duty to the State that was unanswerable then, and is logical, forcible and unanswerable in our own time.—Southern Churchman.

Mr. Ellett's Generosity.  
The last gift of Deacon T. H. Ellett to the Orphanage at Salem was one of singular timeliness and generosity. For some time the trustees of the Orphanage have felt the deep need of a farm adjacent to the institution where the boys and girls might learn the wholesome lessons of farm-life, and might, at the same time, contribute to the support of the institution. This need Brother Ellett has generously supplied. At a cost of \$1,250 he has bought forty acres of land within a few hundred feet of the Orphanage grounds, and this he has presented to the Orphanage as a thank-offering for the recovery from a dangerous illness of his only child, Mrs. Carrie Roy, wife of Dr. Dugbar Roy, of Atlanta. The farm is to be known as the Carrie Roy Farm. In the name of the denomination, we thank Brother Ellett, and we congratulate him upon the ability and the willingness to do so generous a thing.—Religious Herald.

There's one thing about my wife that is very trying.  
"Lucky man!"  
"She thinks I argue with her only to aggravate her!"—L.L.

THE ONE HOSTETTER'S TRUE STOM- STOMACH ACH REMEDY BITTERS.

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## Sleeplessness Kills.

If You Can't Eat or Sleep Well, You Are in a Dangerous Condition.

Dr. Greene's Nervura Cures.

SLEEPLESSNESS is simply a rapid road to the insane asylum. No greater calamity can befall a person than to become sleepless. The extreme weakness, the tired and utterly exhausted and prostrated feelings following wakeful, disturbed and unrefreshing nights are terrible.

What wonder that there are so many shattered nerves, tired brains, and debilitated bodies, when we consider the thousands upon thousands who pass sleepless or disturbed nights, and rise mornings feeling indescribably miserable, dragged out, scarcely able to face the day's work! What wonder that so many rise mornings from their beds, where they have lain with weary lids and sleepless eyes, tossing from side to side, or simply catching short, unrefreshing naps filled with dreams, feeling heavy-headed, with pale face, haggard looks, dull and heavy, ringed eyes, and go about their daily employment with tired limbs, exhausted energies, nervous and ambitious.

There is one sure way to cure sleeplessness, and that is by the use of Dr. Greene's Nervura, the great brain and nerve invigorator. This wonderful remedy is Nature's own sleep producer, and is perfectly harmless, being made from pure vegetable medicines fresh from the lap of Nature. It may be given to infants, children, or the most delicate invalids without fear. It soothes, calms, and quiets the weakened, irritable and over-wrought nerves, producing perfect repose, and refreshing, natural sleep; at the same time it builds up and tones up the shattered nerves and gives renewed life, strength, vitality and vigor to the system.